

25415 Whitford, Richard.

A dayly exercice [etc.] [Anr. ed.] (R. Redman,) [1538?]

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3
Of the dayly exercyce of deathe the
fyfste parte/whiche is of the feare or
dreade of deathe/to be exclu-
ded/exyled & to bitterly
be put away.



Reuerende Mother / and
good deuoute sisters: you
haue (many and ofienty-
mes with greate instance)
reqred me to wyte vnto
you some breue / or shorte
lesson of death/and howe you shulde pro-
pare & ordeyne your selfe dayly therunto.
This lesson is verry short and playne af-
ter saynt Augustine: for he saith/ the lest
lesson and the best meane to dye well: is
well to lyue. For who so well lyueth (say-
eth he) may nat euill dye. The done/ we
learne to dye well/ whan we letne wel to
lyue / and that lesson can you teache me
better than I you. For you haue longer
vsed the crafte: and gyue more dyligēce
therunto. Natwithstandynge som what
in parte to satisfie your deuoute myndes
som what/after our poze vnderstandynge:
shall we saye. But fyfste (as semeth vnto
me) it is necessary and spedfull that we
A. 2. inforce

De tēpo-
re serm.
239.

3. Ethic.
corū. ca.
1. ita. 2.
M. 26.
D.
Mat.
4. D.
Luc. 22.
Tr. 2.
Ro. 5. a.

inforce and gyue dyligence to auoyde /
exyle / and put fette away: that chyldysch
bayne and folysche feare / and dreade of
deathe / that many psons haue: for doubte
les it is bethe bayne and folyc: to feare &
dreade that thyng: that by no meane /
may be a voyded and yet some persones
ben so a frayde of deathe / that they shug
tremble & quake / whan they here speake
therof: and renue oz departte out of com=
pany / bycause they wyl nat here tell of
death. And to excuse theyz folyc they take
auctoryte of Aristotle the greate philo=
sophour: that sayeth: that of all terryble
thynges deathe is moſte terryble / & ouer
that our ſauour befoze his paſſyō / was
afrayde of deathe / and naturally dyd ab=
horre it: for the payne thereof. Saynte
Paule sayeth also / that we wolde nat be
ſpoyled of our bodyes: and yet wolde we
haue the clothyng of immortalite vpon
whiche / and vpon lyke auctoryties they
conclude that deathe is peynfull / & ther=
fore to be feared & dred. For declaracyon
herof: you muſt vnderſtāde that the dredde
of deathe may be taken. ii. wayes / for. ii.
cauſes / one for the payne that is in the
departyng of the ſoule / and the body by
deathe.

death. And another waye / or cause : for
 the vncertente of the houre of death and
 of the state of the person in that houre / or
 tyme . Thys feare and dreade of death
 shulde euery person haue euery houre.
 But as vnto the fyrste feare that is for
 the dreade of the payne in death / that
 feare is vayne. For in death is no payne
 or ryght lytle to be feared / as after we
 shal heare. Arystotle sayeth in dede: that
 death is terribble and fearefull / but that
 is vnto the alone (sayeth he) that doubte
 of any other lyfe after thys present lyfe.
 Yet say they : that euery man dothe ab-
 horre and lothe death : and dothe what
 he can, to auoyde death / and to prologe
 lyfe ; and that is generall in all luyng
 thynges / vnto that I saye / that nature
 dothe worke / and cause in all thynges :
 the appetyte and desyre to be contynued
 and to endure: and laste for euer / & ther-
 unto death infor as muche as nature
 may / other in them selfe or in theyr frute
 and kynde. But therof dothe nat folowe
 that any payne is in death: ne any feare
 or dreade to be taken therfore. As by ex-
 ample of trees and frutes as well as of
 flesyble bestes. The trees whē they were

Ubi. su.

Obiecti-
on.

Answer.
re.

olde / done naturally putte forth the newe
sprynges from the rote : and the frutes :
when they be grene and yonge: wyl nat
departe from the tree: nor the sedes from
the herbe / or grapue / excepte byolence:
but when they bene full rype / then wyl
they naturally of them selfe / and by the
selfe departe without any byolence. So
is it in mā: after a lyke maner: that whē
the pson is in nature yonge: grene / lusty /
and stronge / and in the body conformite /
and lyke state of compleccyons: death is
then horrible huglum / and feareful vnto
the persone because it is then byolent.
But whē the persone is full rype: that is
to say / worne by age / or seknes / vnto the
poynt of deathe. Then is nat death vnto
that person / any thyng lothsome / scare-
full / ne peynful / but rather swete / pleasāt
and desyrous: and so sayeth Arystotle in
his boke of naturall philosophye. *Mors
senum / dulcis est. Iuuenū vero: violēta.*
The deathe of aged persones (sayeth he)
is swete and pleasaunt / but the deathe of
yonge persones: is byolent and greuous
yet saye I: that the feare is nat for the
peyne of death in departyng of the soule.
For then is no peyne / but al the peyne is
in

ynys

logos

phi. v.

in the seckenes dysease/ & affliction before
 death. For the persons that (as I sayde)
 bene worne or wasted vnto the poynt:
 done dye/ and departe this lyfe: nat only
 without sorowe or payne: but also with
 gladnes/ swetnes/ and pleasure. And so
 sayeth the same philosophour Arystotle
 in another booke. And so dothe also ano-
 ther greate philosophour/ and learned
 Tullie. And I dare wel say/ that in deth
 is lesse payne vnto suche persons: the is
 in the prycke of a pynne/ or nedyll vnto a
 whole persone. The feare than that our
 sayour had before his passion/ was nat
 for the payne of deathe: but it was of the
 fraylte of our nature in his carnal fleshy
 parte for the paynes that he knewe well
 shulde pcedde/ and go before deathe. And
 the payne dothe our sensualityte/ and our
 carnall parte/ alway abhorre / and feare
 naturally: all though in some persones
 more/ and some lesse. For you may se in
 experience / that some persons bene redy
 to sworne or talme/ if they se another per-
 son sore wounded/ bledde/ or put vnto great
 paynes / and some done shake for feare /
 whan they here tel howe some other per-
 sones shalbe racked / and strepned. And

Aristo-
 de vna
 more. &
 Tice. l.
 Tusc.

Probable
upon by
reason.

some persons wll abhorre to loke vpon
the instrumētes/oz ingins of tourmētry;
as chyldren whan they se the rodde / oz
whyppe . Deathe therefore is nat to be
feared / nor dreedde for any payne that is
therin. Many done dye/and departe this
lyfe: nat only (as we sayde) without payn
but also with desyre/and pleasure. which
thyng we haue before/ proued by aucto-
ryte/and good reason/ wll conclude the
same. For if payne be in death/ that payn
muste neede be / other in the body / oz in
the soule. But in the body (at the poynte
of deathe) is no payne. For than bene all
the senses and wyttes of the body: wher-
by he shulde feale payne oz pleasure/ gone
and departed: and the body than in such
case (as for scalpng payne) as whan it is
full deade. And as vnto the soule/ deathe
is nat payneful but rather pleasant/ and
ioyfull / as a person that longe had bene
in pryson / and then were sodenly loused
& put at lybertye. For (as saynte Ambrose
sayeth. The soule is in pryson / whyle it
is in the body / and therefore is it glad to
be deliuered by death. And to say troth/
whan the poynt of deathe approcheth &
draweth nere bothe the ptes (in maner)
bene

De bo-
to mo-
is.

bene glad to departe in sundre / that is to
 saye / the soule from the body / & the body
 from the soule / as by example of .ii. ma-
 rowes or .ii. suche persons that must neede
 labour bothe to gether vnto suche an ef-
 fecte / & purpose / as can nat come to pas
 and be fulfilled by one of the alone / then
 at nyght / or whē theyr purpose is ended /
 they bene gladde / to departe vnto theyr
 owne propre whomes / lodgynges & pla-
 ces . So is it of the soule / and the body /
 that here as .ii. marowes or mates done
 labour to gether as in an exple or strāge
 cōtrei (for as saynt Paule sayeth) non
 habemus hic ciuitatem manentem / we
 haue nat here (sayeth he) any cytie or
 dwellynge place / and when that labour
 of them bothe to gether hath fulfilled
 the course of nature vnto the periode / &
 poynt assyned of god / the done they glad-
 ly departe eueryche towarde his propre
 whome / that is / the body vnto the earth
 from whens it came . And the soule vnto
 heuyn / excepte it be letted with any sine /
 which may neuer entre ito heuyn . Thus
 haue we proued vnto you bothe by auc-
 toryte and by reason / that in deathe is no
 payne / & so that no feare shulde be taken

& Ma-
 rowes
 they cal
 in the
 cōtrei
 .ii. hus-
 bande-
 me that
 done tyl
 theyr
 lande to
 gether
 where
 the tone
 is nat a-
 ble ther
 unto a
 lone
 wout
 helpe.

Sene.
3. d.
Preba-
cyon by
experi-
ence.

2. Cor.
12. 8.

of any / for any suche payne. Yet shal I go
forth / & proue the same by experience.
For lady experience hath shewed ofte-
mes / vnto many persones / that in death
is no payne. For some persons haue ben
in traunce / that for the tyme haue had a
large experience of death / whā the body
was so desolate of y^e soule / that the body
felte nothyng ne any thyng perceiued by
any of the senses / or wytt / and yet hath
the soule (in the same tyme) sene / and per-
ceyued the state of heuē / hel / or any other
place. Saynt Paule was so i such raptē /
that he coulde nat tell him selfe whether
the soule was in hys bodye / or nat. And
that was a large and nere experience of
death / but yet nother he / ne any of those
so taken in traunce / or raptē / haue made
any mentiō of any payne in theyr raptē /
ergo there is no payne in death. Swa-
nyng also or talmyng / is (in maner) a
death / for the body (for that tyme) is
destytute / and voyde of all the wyttes &
some in suche swones / talmes / done expi-
re / dye / & departe this lyfe. yet those that
done suruiue / recouer and lyue agayne /
done evidently shewe what payne they
had / or suffered / that so departed in theyr
swone

swone / or tolme / but they confesse / and
 say plainly: they felte no maner of payne
 but rather a greace case of al paynes: er-
 go in deathe is no payne. Some persons
 also haue expyred & dyed slepyng (which
 I doubt not) shulde haue bene waked / if
 a pynne or a nedle had ben thruſt / or put
 through theyr eares or if fyre had brent
 theyr fynger / ergo no payne in deathe.
 Let vs yet go vnto a forther experyence
 of deathe. Lazare brother to Magdalene
 and Martha (as the Gospell sheweth)
 was deade. iiii. dayes / and yet reysed by
 our saupour (and many haue ben reysed
 by myracle . I knewe / & spake with one
 suche my selfe. But nothig haue I herde
 or redde of any payne that any of them
 suffre in deathe / ergo / no payne in deathe /
 and so dothe saynt Ambrose playnly / af-
 fyrm in a booke that he wrote of y^e good-
 nes & profyte of deathe. The feare (sayeth
 he) that the frayle persons haue of deth /
 is rather by the oppynyon that they con-
 cepe of deathe / then for the selfe deathe.
 Bpcause they haue sene / or herde tell of
 many greate paynes / seckencs / and pas-
 sions that many done suffre before theyr
 deathe / & that causeth theyr frayle flithe

Jo. ii. d

Amb. de
 bono
 mortis
 & 2. li. de
 Cain et
 Abel.
 cap. 10.

De bono
no mor-
tis. cap.
viii.

In tuf.
vbi sup.

De bono
no mor-
tis.
vbi sup.

De re-
medis
fortui-
torum &
Cicero.
vbi sup.

to abhorre/ and to lothe deathe/ because
of those paynes & greues. And specyally
suche persons as haue a loue inordinate
vnto the vayne pleasures of this present
lyfe. And those also/ that in a whole body
haue a sycke soule/ and soyled conscience
and moſte done they feare deathe/ that
halte and ben faynte in the faythe. And
no meruell though such maner of per-
sons do feare/ and dreade deathe. For (as
the learned Cicero sayeth) if theyr lyfe
had nothyng commytted ne done/ that
were to be feared/ they shulde of deathe
haue no dreade: wyle men done feare syn
whiche is the acte/ and dede of quicke/ &
nat of deade persones. we shulde (sayeth
saynt Ambrose) feare and dreade our lyfe
the actes and dedes wherof/ done apper-
tayne and belonge vnto our selfe / & beue
in our owne power and at our owne wyl
and nat feare death that is nother in our
wyl/ ne power. For whether we wyl or
nat: that is/ wyl we/ nyl we expire/ and
dye/ nedely we muste. Than (as we sayde
before) as the wyle man Sencke sayeth/
it is greate folly to feare and dreade that
thyng/ & by no meane may be escaped ne
auoyded. And who so euer wyl remayne
in

in suche feare or dreade/ shall neuer lyue
in quietude and reste of mynde. wyse mē
sayeth Cicero/ done nat feare deathe/ but
rather done they contēne/ dyspyse deathe/
and set nought therby / whiche thyng
doutles/ dothe muche auayle/ profet/ cō-
forte/ and strengthe any person whan so
euer deathe shall approche/ drawe nere/ &
happe vnto him/ specially if he be a fayth-
full chrystyan. For who so euer nat only
because deathe is necessary/ and can nat
be auoyded/ but also because that in deth
is nothyng to be feared/ dothe dyspyse &
set nought by deathe. that person/ sayeth
he/ shal for a surete haue a greate succour
and helpe/ here to lyue quietly/ and whā
the tyme shall come/ to receyue deathe
gladly/ and after this presēt lyfe ioyfully
to lyue/ and blessedly. ¶ Note here
howe greate courage and comforte this
pagane gyueth men/ to dyspyse/ and no-
thyng to feare deathe. well syr say you/
this is sone sayde/ or sone spokē. But yet
is nat deth so sone dyspyled/ ne so lyghtly
set at nought. For we se/ & beholde many
men/ that shulde haue strōge hertes/ and
more boldnes than we womē/ and suche
also that beue taken/ & supposed for wyse
and

Cicero
vbi sup.
In tuf.
vbi sup.

Cicero.
vbi sup.

Cicero
in iul.
xl sup.

and well learned men / that bene muche
affrayde of deathe. Ah good sisters / you
muste conyther & call vnto mynde / that
men bene made of the same metall / that
women ben / and that amonge the some
ben as faynte herted as women / and ther
fore take no hede vnto the. For although
a bolde and hardy herte do muche helpe
vnto the contempte / and despisinge of
deathe / yet maye you by the examples &
counsels of holy fathers / ingender and
make in your selfe a more stronge bolde
nes and hardynesse spirituall therunto /
and specially by comforte and counsel of
holy scripture / whiche / as a phisicion /
dothe cure the faynt & feble hertes / with
draweth all vayne & fruteles cures and
tares / and delpyereth the frayle herte /
from the delectable poyson of al worldly
and fleshy pleasures / & so putteth away
all feare and dreade. Reason also / as the
sayd Cicero sayeth / doth nat lytle auayle
vnto the contempte of deathe / whiche as
it were by certayne preceptes / or rules
dothe confyrme / and reyse vp the faynte
cowardouse herte. But aboue & beyonde
all thynges / whole & pure faythe / strong
and stedfaste hope and perfecte feruent
charite

xl sup.

of charyte/done moſte helpe therunto. For
ou theſe do nat onely exyle/exclude/and put
at away all feare and dreade of deathe with
at the moſte hyghe contempte thereof / but
ac alſo done ingendze and gette a ſeruēt co-
er uetous deſyre of deathe. Saynt Paule
th vnto wytnes ſayeng. Cupio diſſolui/et
pe eſſem cum Chriſto / I couet / ſayeth he / &
of deſyre / to be diſſolued and departed from
& thys lyfe / to be with Chriſte / for ſaythe
nd dothe teache / aſſure / and gyue certayne
e knowledge of another lyfe to come after
o/ thys lyfe whiche ſhalbe moze pleaſaunt
of without comparacion / than this lyfe is.
n / For to ſay trouthe in this lyfe is no ma-
th ner of pleaſure / without ſome maner of
nd paſſion or payne going before / or folow-
e / yng after. And therfore ſaynt Auguſtine
ly ſayeth / it ſhulde rather be called a deathe
y than a lyfe / & contrary this death ſhulde
he be called lyfe / becauſe it is the ende of all
le deathes (that is to ſay) the ende of al my-
as ſerpes / al ſorowes / al ſyckenelles / al diſ-
es eaſes / all troubles / all paynes whiche in
te them ſelfe ben deathes. And alſo becauſe
de it is nat onely the ende of all euylles / but
ng alſo the begynnynge of all that is good
nt as of all felicite / ioye / gladnes / comfort
te and

Philip.
1. c.

Amb. li.
2. de. Cai
et Abel.
cap. 10.
Auguſti
Catho.

Amb. de
bo. mor.
cap. 8. &
Boe de
conſo. 1.

1. Co 15

and pleasure / & of lyfe euerlastyng. For
as by tyme wretched lyfe is one passage
vnto deathe / so by this deathe / is our re-
tourne vnto lyfe / for yf we shulde neuer
crype and dye / we shulde neuer ryse to
lyfe agayne. And yf we neuer ryse / we
shulde neuer be rewarded in our bodyes /
for the greete miseries and paynes that
we done here suffre in them for the loue
of god. And if that were true / than were

1. Co. 15

we / as saynt Paule sayeth / in more mys-
erable state / and in worse case than any
other people. But our fayth dothe make
vs sure & certayne of resurrection / where
we say. Carnis resurrectione / that is to
say / I beleue the resurrectiō of our fleshe
and bodyes / as in our commune Crede.
Hope also dothe helpe muche vnto the
despylyng of deathe. For whan a person
hath the full faythe that god may and can
do al that he wyl / and that he is of suche
goodnes that he dothe loue vs all : than
dothe hope folowe that faythe / & so doth
betely truste and beleue to haue (after or
in the sayde resurrection) euerlastyng re-
warde / and that rewarde shalbe good and
pleasaunt / ioyouse and comfortable. It
shalbe a great rewarde / as much as may
be

be despyred or gyuen / it shalbe al god him
 selfe. And this rewarde thā muste nedely
 cause a greate loue / that is charyte / and
 very charyte / and loue dothe nat only de-
 spyse deathe / but also causeth a feruent
 desyre therof. Here some persones done
 say sye / if we were certen and sure of that
 rewarde after our deathe, we shulde sette
 lytle by deathe / and be content and glad
 to departe: wherunto I saye / that all we
 may be sure therof / yf we wyll our selfe.
 For our lord hath frely gyuen vs that
 grace / that we may wyll and so wylleng
 and dysposyng our selfe therunto: he may
 nat of iustyce / ne wyl of his goodnes with-
 holde it from vs. That rewarde than he
 ordeyned and promysed vnto them that
 loue him / and done worke thereafter. well
 sye saye you / it is harde so well to worke
 in this lyfe / that we may come vnto that
 rewarde without payne / after thys lyfe:
 and that payne is it / that fereth vs more
 than dothe the payne of deathe / and cau-
 seth vs to be so lothe to dye / and departe
 hens. For we wolde lyue lenger to amēde
 our lyfe / and to do penaunce to auoyde or
 (at the leaste) to minyshe and make lesse
 that payne. Vnto this I saye trewe pe-
 B. i. nauce

August.

Diuus
 Thom.
 i. sent.

Grego.
pbacto
a mortz.

naunce done for the loue of god / may as
well in short tyme as in longe / auoyde or
mynysshe that payne / as is eydente in
hym that hange by our sauour on the
crosse vnto whom he sayde. *¶* Hodie me-
cum eris in Paradiso. Thys daye shalte
thou be with me in paradysse: it is than
nother the longe tyme: nor the shorte: nor
yet the penaunce that dothe put awaye:
or make lesse that payne of it self: but the
loue of god / for whole sake that penaunce
is done / and that loue may be in a person
feruent in shorte tyme as wel as in lōge /
and all the penaunce that is done / is no-
thinge but a pzoofe of that loue / and so as
lōge as we byde in this corruptyble sozpy
body we muste loue / and euer pzooue that
loue by contynuall penaunce and good
workes forsakpng al synne. For els is al
the penaunce and the workes voyde and
loste. But yet foloweth nat thereof that
we shulde desyre longe lyfene shorte / but
as he wyll. For to gyue vnto god frely /
fully / & wholly our wyll / so that we haue
no wyl but his / is the greatest gyfte that
we can gyue vnto god / & the thyng that
he chesely requyreth and desyrezeth of vs /
for ye dothe nat desyre our affliction ne
penaunce

penance / but gyue me sayeth he thynke
 herre: and that suffyseth me. Than so to
 gyue vnto hym that thynge that he fyrst
 gaue frely vnto vs: that is free wyll / is þe
 thynge that maye beste auoyde or make
 lesse that payne. And so to say / thynke / &
 wyll that yf he wolde haue vs longer in
 payne / we shulde consēt and wyl so to be /
 and yet forther / we shulde rather chuse &
 desyre payne perpetuall after hys well :
 than ioy euertlastyng / contrary vnto his
 wyll. And thys wyl may be had in fewe
 yerres and shorte tyme. To wyl than / & to
 desyre to be with god / by longe or shorie
 payne or without any payne as best shal
 please his gracious goodnes / is the best
 meane / nexte remedy and most sure way
 to auoyde / fle / and to mynysshe payne / &
 in that wyl (without feare / and dreade of
 death / or rather despisyng death) to tary /
 byde / & in euery thynge to suffre his wyll
 and pleasure euery redy for deathe / and lo-
 kyng euery houre for deathe / with feruent
 desyre / and wyshe to be with him / and to
 abyde here / for nothyng / but onely for
 hym / so that he be (as S. Paule sayeth)
 all our lyfe / and deathe (for hys sake) be
 vnto vs lucre / gaynes / wyunnyng and a-

Marcu.
 lxxviii.
 ad Es-
 clepiu.

Phil. i.

In tuf. nauntage. The pagane Cicero sayeth /
 that a wyse man wyll neuer feare death.
 The reason why is: that deathe by reaso
 of uncertayne chaunces / dothe dayly and
 hourelly fall happy / and sodenly come vnto
 to euery sorte / degre / and maner of ages /
 and also because of the shortenes of our
 lyfe / deathe can nat be longe absent from
 vs. For (as saynte Ambrose sayeth) we
 may be in certente: that yf we lyue very
 longe: yet shall we dye shortly. For the
 longest of our lyues / is very shorte / and
 specially / yf we compare it vnto the longe
 lyfe of eternite: than is it nothyng nat
 so muche: as one mote vnto the whole
 earthe / yet the comune people / whan a
 yonge persō departeth dothe say: oh alas
 it is pytie that suche a person shulde dye
 thus / & departe before his tyme / but here-
 unto he dothe answer. Before the tyme /
 sayeth he / what tyme dothe they meane:
 other that tyme that they wolde set and
 desyre: or els that tyme that god hath
 determyned & appoynted. If they mean
 theyr tyme / I wyl nat dyspute he reason
 with them. But yf they meane goddes
 tyme / than wyl I say: that almyghty
 god dothe nat geue lyfe vnto any person
 for

De bo
 no mor
 tis. cap.
 l. 8. 15.

Tibi su.

for euer/as his owne thyng: but rather
dothe lende it. As dette to be payde/whā
so euer it shalbe axed/and nat at any cer-
tayne day appoynted / and as the detter
may vse the dette so lende/whyle he hath
it/and yet hathe no wronge / althoughe
it be axed soner than he wolde/or yet thā
he supposed. So in lyke maner god hath
lent euery person lyfe / but he poynted no
day whā he wyl axe and haue it agayne/
& that bycause he wolde that man shulde
be alwaye redy to paye/ whan so euer he
were called vpon. Howe than may any
pson complayne or grudge/whan soeuer
he is taken by deathe / sythe he receiued
lyfe by that condycyon. Yet sye say they/
the credytour and lender is called harde/
that calleth for y^e dette before y^e borower
haue any gaynes/or profet therof/and so
done we thynke that god dealeth hardly
with the yonge persones / bycause he ta-
keth they^r lyfe/before they haue any plea-
sure therof. Here to nowe(saye I) they
done suppose(by errour)that is nothyng
trewe / that is that in thys lyfe shulde be
pleasure/ whiche in very dede wel consy-
thered/is cōtrary(that is to say)displea-
sure/payne/miserie/wo/ and deathe. And

**Ecclero
vbi sup.**

therfore those persōs that come to death
in theyr pouthē / bene muche bounde to
thanke our lorde : that hath deliuered
them from those incommodytes and mi-
seryes / that they shulde haue had and suf-
fered in longer lyuyng. And here the com-
mune people suppose another greaie er-
rour / that is that lōge lyfe shulde be good
and pleasaunt / where in dede longe lyfe
taketh awaye all maner of goodes and
pleasures of this lyfe / that is to say / the
goodes of fortune / as lādes / possessionys /
golde / syluer / and other goodes / and cat-
tel. For age in longe lyfe spendeth al / and
getteth nothyng. It taketh awaye also
the senses & wyttes of man / as hearing /
syght / smell / tast / and touch /
with the other goodys of nature : as yowth
strength / beaute / and agilite / memblenes
and quickenes. And yet the goodes that
bene more precyous & dere than al these :
that is to say / memory / & remembraunce /
reason & vnderstandyng / curiouse / and
knowlege / and maketh many tymes the
wylfrowarde. And dothe rendre & make
whole man / bothe in soule and body : full
dull in deuocyon & in all maner of good-
nes and vertue / wherfore the wylse man
sayde

sayde. Better is he and more happy that
 dyeth at the mothers wombe forthwith
 after hys byrthe / than is he that lyueth
 longe . No persone therefore of any age
 hath wronge by deathe for euery person
 (by the lawe of synne) is in the fyrste day
 of byrthe / or rather in the fyrste daye of
 lyfe mortall and subdued vnto deathe / &
 in the fyrste day of lyfe / euery person be-
 gynneth to dye . And therfore is it nat a
 gayne the lawe for any person to dye at
 any tyme / yonge or olde . Let vs therfore
 (good deuout chryistians) put cleue away
 and bitterly exyle thys frayle & fals oppo-
 nyon of deathe / and let vs thynke verely
 and beleue / that in deathe is no wronge /
 but all ryght : no payne / but greate plea-
 sure / all good and nothyng euyl . For (as
 the oft sayde Cicero sayeth) howe may
 that thyng be vnto any person euyl / and
 hurter that almyghty god hath ordey-
 ned vnto all psons indifferently / for theye
 good and profete : and as the ende of all
 euyls : Good lord / than howe curragy-
 ously and gladly shulde that iourney and
 voyage be interprysed and taken / which
 ons made and fynyshe no care / ne woo /
 no thought ne busynes / no turmoyle / ne

Ec. 6. b.

Augu.

In tit
vbi sup

B. 4.

trouble

trouble/no stryfe ne debate/no payne ne
dysleafe/no veracion/ne displeasure may
remayne ne folowe but vnto them that
well hope, shall well happer/ what tyme
so euer they go. But yet bene they mooste
happy/and gracious:that(in state of sal
uacyon)done dye:and departe thys lyfe.
in theyr pouthē:and strēgthe. For vnto
them (immediately after theyr deathe/
muste nedely felowe one of these twayne
(that is)that they must go streyght way
vnto heuyn:oz els vnto payne. If they go
vnto payne/ thā the soner they dye/ and
the shorter tyme they lyue:the lesse there
and the shorter tyme shalbe theyr payne.
And ouer that they shall haue y^e greatest
cōforte that any creature may haue beig
out of heaupn. For the whiche comforte
to be had: any faythfull person wolde be
glade to suffre any maner of mooste cruell
and horryble payne oz passion(that is to
say)surety of saluacyon. For all the sou-
les beyng in payne ben cōmunely sure/&
certayne of theyr saluacyon/ that whan
theyr penaunce is paste/ and theyr synnes
purged, they knowe for certēte they shal
go into heuyn vnto euerlastyng ioy and
cōforte. But remēbre that I sayde/they
bene

Sactus
Tho. 4.
ent. di.
5. q. 4.
c. l.

beere comunely sure and certayne of sal-
uacyon . Jfor it may be/ that some one/ or
fewe soules haue nat that knoweledge /
but that god (for some specyall offence/ &
for a specyall payne and punyschement
therof) dothe hyde/ and kepe that know-
ledge from them: as we haue in the reue-
lacions of our holy mother saynte Byr-
get. And that paynes is more alone/ thā
all the paynes of the other soules . Jfor
that sure knowledge of saluacion/ is vn-
to them a synfuler cōforte in all paynes
and dothe cause thē to suffre the paynes
with good wyl in the charite of our lord
glad to suffre muche more at hys gracious
wyl and pleasure. If those that departe
thys lyfe/ go streyght vnto heuyn: than
ben they ferre more happy than from the
miseryes of thys wrytched worlde: they
be come vnto the pleasaunt possessyon of
so greate unspekeable ioy. Jfor you may
be sure it is an excellent ioye / to be there
in company with the pure virgyns / the
holy confessours/ the gloruous martyrs/
diuine apostles, sage patriarches, bryght
shynnyng aūgels/ and the virgyn mother
our blessyd Lady / and all these to se and
beholde with our reuerēde lord/ and so-

Libe. 6.
C. 39. C.

uerayne sauyour Iesu Chryste / And all
 before the presence of the blyssyd Trinite
 father sonne & doly ghost / there prayeng
 all for vs / & lowly besechyng that hyghe
 mageste eterne / & cuerlastyng god. For
 all mankynde I thynke & virely belue
 that any faythefull chrystiane / wolde be
 glad to expyre & suffre deathe eury daye
 newly / if it were possible / and oftymes
 in the day / so he were sure that he therby
 myght attayne and come vnto the pleas
 sure / why thā (nowe I speke w stonake)
 why for shame / shulde we as cowardes
 or cypidren fere and drede dethe: speccally
 such dethe is nothing / but like vnto a slepe
 For the olde phylosophours sayde that
 slepe was a very ymage of deathe: and as
 one mā may knowe another by his yma
 ge althoughe he had neuer sene him be
 fore: so may we knowe what dethe is by
 the ymage / whiche is slepe: and so is it
 called also in scripture in diuers places &
 our sauiour hym selfe sayde: that lazarus
 slept whan he was deed / and dethe also is
 called a shadowe / but you perceyue wel
 and se / that folkes ben nat afrayde of a
 shadowe / nor yet of slepe nother. For of
 tymes we slepe with out feare or drede /
 and

2. Mac.
 12. 30. 11
 Job.

and without any payne or grete / but rather
with desire and pleasure / why shulde
we then feare death: sythe we so euidently
dore perceyue by the ymage howe the
death is to be drede / let vs therefore put
awaye this opinionnatyue feare and dre
de of deeth / and syth it doth daily approu
che and wayte for vs: let vs agayne with
glad mynde and redye good will / abyde
and wayte for it / and haue therof a trust
and a despyre / rather than any feare or drede
howe be it (of a iurelle) death is than lest
feared most despyred: whan the lyfe of the
person / maye (at the tyme of death) be of
face and unfained godly frendes / comforted
with the true testymonye and prayse
of vertue / wherfore (good deuoute christi
nes) althoughe your reason and learning
be nat suffycient to cause or to perswade
you vnto to dyspyse death: yet let your
well spent lyfe and consyence perswade
me & to satisfy you that you be perswaded
and verely beleue as a trothe euident and
open vnto you / that to lyue longer were
more misery / and that your lyfe harbe be
verye longe or rather ouerlonge. If it had
pleased our lord: before and erste to ha
ue called you. This nowe (good Christi
anes

anes) let vs without any care of deathe/
leauē the carnall mournynge / and way-
lynge therof / vnto our suruyynge fren-
des / that with lamentacion / and shal in-
terre & bury our bodyes. And let vs take
another maner of care and dilygence / to
prepare / apparell / and to ordre our selfe
vnto that thynge that we knowe wel / no
person shal auoyde nor escape / bylcuyng
and trustynge verely / that he that made
vs of nought / and whan we were losse /
wolde so decely bye vs agayne / wyll nat
suffre vs to dye. But rather (as I sayde
befoze) to chaunge this wretched lyfe / for
another more pcepyous and ioyfull / and
only to be desyred. Al this hytherto haue
I sayde to the intente that you shulde
exyle / exclude / and put awaye fere from
you / the cōmune fearfull fantasie of the
odious opinion of deathe / and somwhat
to ingendre / and bylde in you a contrary
opiniō. A couetous desyre to be with our
lorde. Amen.

☛ Nowe shal folowe the seconde parte
of this interptyse / of the dayly exer-
cise and experyence of deathe.



Of the exercyse and experyence of
deathe. The seconde parte of
thys interpyse.



Este you muste knowe/
what is exercyse / & what
is experyence / and howe
by the you may come vn-
to the knowledge of deathe.
An exercyse (than) is an
acte dede & an vse of workynge or labou-
rynge. Than done you exercyse vertue/
whan you put it vnto vse and workynge
therof / and the exercyse of deathe / is the
acte and vse of the workynge therof. Ex-
peryence is a knoweledge that without
any mayster or teacher is founde out and
goten / by exercyse and vse. And by many
experyences sayeth Arystotle arte / crafte
or connyng is ingendred and gotyn / so
that experyence (as he sayeth) dothe ap-
pertayne and belonge properly vnto sin-
gular persons and arte crafte or connyng
vnto al persons. And although that arte
crafte or connyng that is called specula-
tyue may be had by lernyng of a teacher /
or by dyligente study / yet thys arte or
crafte that we speake of here muste nedly
be had / by experyence / and experyence / by
exercyse

Defini-
of exer-
cysse.

Defini-
of expe-
ryence.

i. Meth.
Ibid.

exercyse & vse. So that if you wyl haue
 the actyue knoweledge of deathe/ by the
 arte and craftie therof/ you muste begyn
 fyrste at exercyse and vse. And yet can no
 man put a thyng vnto exercyse/ without
 some introductiō and leadyng therunto/
 other by teachyng/ study/ or natural dis-
 posycyon. You muste than knowe fyrste
 what the thyng is that you shal put in
 exercyse/ and so to haue experyence/ and
 knoweledge therof (that is to saye) you
 muste knowe what deathe is/ or what is
 ment by this terme/ or worde death. For
 the selfe terme deathe dothe signify/ and
 is takē dyuersly in dyuers maners/ som-
 tyme deathe is taken/ & called a chaunge
 of lyfe. So the cōmune people done oftē
 vse it/ as whan they say of a deade persō/
 he is nat deade (saye they) but he hath
 chaunged bys lyfe/ and so dothe saynt
 Ambrose saye/ as we shewed before. And
 yet chaunge of lyfe is called deathe in di-
 uers other maners. As whan a persone
 dothe fall by synne frome good lyfe vnto
 the state of damnacyon or contrary/ whā
 he dothe aryse by grace from synne vnto
 the state of saluacyō. Saynt Paule doth
 shewe bothe vnto y^e Romaynes/ as whā
 he

De bo-
 no mor-
 tis.

Ro. 6. a

he sayeth that in our 'baptysme we bene
purged with Christe vnto deathe frome
synne; & we beleue we shall arysse agayne
with Christe vnto a newe lyfe of grace.
And for the tother parte he sayeth / that
occasion hath deceyued the fraple persō
and so hath slayne hym; & brought hym
to deathe. Thys chaunge of lyfe is; that
spiritual deathe; that (as saynt Augustine
sayeth) dothe departe god from the soule.
For god is the lyfe of the soule; and whā
god thā is (by synne) departed there from
the soule is deade. And thys is the deathe
only to be feared and abhorred / as the
worste deathe of all deathes / and yet to
say trouthe / there is none other deathe
euill; excepte only that deathe that must
neddy folowe thys deathe; that is to say /
the deathe of bothe body and soule eterne
and euerlastyng damnacyon. The other
maner of deathe; that I spake of; that is:
the chaunge of euill lyfe vnto good; and
of the whiche (as I sayde) saynt Paule
wrote vnto the Romaynes: is a good
deathe; whiche you and euery faythfull
person haue exercised and ofte put in vse;
by reason of the holy sacramentes. And
whan nede shall requyre / bene redy so to
do

Ro. i. b.

Augu.

Ro. vi.

Mercur.
et. lineg.

do / whan I speake here of euill lyfe to
be chaunged: I meane nat the state ouly
of mortall or deadly synne. For many
persons / that ofte done vse the sacramē-
tes / done lyue without any deadly synne
but I meane the lyfe spotted with any
vyce or synne. For a greate clerke sayeth.
*Omne bonum nostrum / mixtum est cum
malo.* Euerp thyng good that is ours /
& dothe appertayne vnto vs / is mixed or
mynghed with euill. So that our whole
lyfe / is euer mixed / coupled / and cumbrd
with some vice and euyl / which natwith-
standyng may (by the grace of the sacra-
mentes) be dayly purged / and so our lyfe
chaunged / and we thereby haue the exer-
cys / vse / and experience of thys deathe.
But yet is there another maner of deathe.
called of leaened men / *meditatio mortis* /
that is to meane the meditacion (that is
to say) the cogytacyon / thought and re-
membraunce / the busynes / tractacyon
or intreaty / mencyon / and dysputacyon
of deathe. *Tota vita philosophorum / me-
ditatio mortis est.* All the whole lyfe of
philosophers: and wylse men (say they) is
the cōmentacyon / remembraunce / and
mencyon or dysputacyon of deathe / ofte
men=

mencyon / remembraunce / ofte disputa-
cyon / and discussyon of any thyng dothe
cause it to be the better known. And me
cōmunely wyl make ofte mencyon / speke /
and talke often of that thinge wherunto
they haue desyre / loue / or haue good mīde
and effecton. And cōtrary they wyl nat
here tell of that thinge that they hate / &
loue nat : and so is it of many psons that
wyl nat here speake / ne any mencyon
made of deathe. And yf (by chaunce) any
mencyō be made of deathe agayne theyr
myndes and wylles / they wyl lyfte up
the hande & blesse them / or els murmur
out softly : some superstitious prayers as
though they harde speake of the deuyll /
or of some abhomyable and cruell dede.
And certaynly it is no meruaile though
suche persons be affrayde to dye / & lothe
therunto / because they be nat acquayn-
ted with deathe / nor be exercysed therein.
But as (in case) a persō that longe tyme
had layne fetted in pryson / coulde nat for
lacke of exercyse go faste / ne renne whan
he were newely put vnto lyberte / so these
maner of persons / wrapped in the worlde
and fetted in the fleshe / can nat quickly
and couragiously for lacke of experyēce :

Cicero.
Placer.
libro. i.
de sōno
Sipio.
Eras. in
Enchy.

E. r. walke

walke the way of deathe/ which nat with
standyng they muste nedely treade/ and
passe whether they wyll or no. Lacke (I
say) of exercyse vse/ and experyence/ cau-
seth these psons to feare & drcade death.
As by example / chyldren & some womē/
or suche persons neuer had experyence ne
knowledge of a bugge that is a ysonage
that in play dothe represent the deuyll at
the fyrste syght/ben muche affrayde ther-
of: in so muche that some persones haue
bene in ioperdy to lose theyr wytte and
reason therby. But whā they afterward
haue knowledge what it was and by vse
haue experyence therof: they bene than
nothyng affrayde therof/ but rather done
take pleasure therein. So is it of thē that
haue nat the experyēce of deathe/ because
they wyll nat take/ but rather wyll they
flee/ and auoyde/ the vse & exercise therof.
But and yf they knewe what/ and howe
greate profet there is in the exercise/ me-
ditacyon and afterrecorde: and remem-
braūce of deathe: they wolde nat flee nor
auoyde it: but rather with study and di-
ligence gyue and apply them selfe dayly
therunto. The wyseman sayeth. Fili me
more nouissima tua. &c. In al thy wer-
kes

Eccl. i. d.
Psalm.
xxxviii.

kes sone (sayeth he) remembre thy laste
ende / and thou shalt neuer offende god.
The prophete therfore prayed vnto our
lorde sayeng. *Notū fac mihi domine finē*
meū. Good lord (sayeth he) let me haue
knowledge of my laste ende / as though he
he sayde. Good lord gyue me grace that
(by the dayly exercise / and meditation of
deathe) I may haue an experyence and
knowledge of my laste ende : & euermore
to be redy therunto / accordyng vnto thy
wyl and pleasure. Nothyng is more va-
lyant to expell and put away synne from
the soule : nor yet more profytable to re-
plenyshe & garnyshe the soule with good
vertues : then is the dayly exercyse / and
meditacyon of deathe. But howe to put
and apply them selfe vnto that exercyse /
all persones can nat tell. For many that
sayne wolde haue and vse the medytaciō
and exercyse of deathe : haue nat the way /
ne knowe any fourme or fashyon therof.
And yet bene there dyuers fourmes and
wayes therof and al good. For some per-
sones : wne go no farther / but to remēbre
and thynke that deathe is the payne of
synne inflicted / iudged and appoynted by
almighty god / vnto our fyrste parentes :

E. 2.

and




one man-
ner of
exercyse
of deeth.
Thom.

An other
fourme
or ma-
ner of
exercyse
of deth.

and therfore due and ryght vnto al theyr
posterite/followers/& of spryngc: so that
no man after the dyd euer escape death/
ne neuer man shall/vnto the day of gene-
ral iudgemēt: and therfore sure it is that
we muste dye: but whan or howe we can
nat tell. To haue therfore a dayly exer-
cys of death. I shal set you here.ii.four-
mes of thys exercyse. The fyrste fourme
is thys that in some cōuient tyme of the
day or nyght appoynted and chosen for
thys exercyse: you shall ymagyne/ cal vn
to remembrance and so set forth before
the eyes and syght of your soule: howe
you haue sene or herde of a persone that
hathe bene condemned by iudgement/vn
to bodily death: as to be brent/hāged/or
heded/or suche other. Thā say or thynke
vnto your selfe: what & if I were in suche
case: as that person was I knowe well:
and knoweledge vnto our lord: that I
haue deserued more cruel death (for euery
deadely synne / is worthy more payne/
thā any wordly payne) or els if you were
in suche case as you haue dreumid in your
slepe; or herde of dreuming/ that you shuld
forthwith go vnto the executiō of death/
without remedy: howe than welde I do/
or

or howe shulde I then / or were bounde to
do for the saluacion of my soule / or yf e-
uer you haue sene or herde of the maner
of the that ben nere vnto thei passage
and the drawynge vpon vnto dethe. And
the people about some wepyng & moun-
nyng / some cryenge / and callynge vpon
the sycke / to remembre our lord god and
our moste swete sauour Ihesu Christe /
our blessed lady with other holy sayntes
And remembre howe the sycke is than
cōbzed with syckenes and payne: so that
he can do lytle for him selfe / all weke / fe-
ble / and inferme . And howe than / the
ghostly enemy the deuill wolde prese: and
come in before you with a foule sorte of
vylain souldiours / and assaile you in ma-
ny sondry wyse / laye before you the mul-
titude of your synnes and al your omis-
sions of suche good dedes as you myght
haue done / wherof you were neglygent
and al to brig you vnto dyspayre of your
saluacion. and that you shulde leaue your
faythe / and haue no hope ne trust of mer-
cy . Then remembre what comforte it
shulde be vnto you at that time / that you
had prepared and made redy before han-
de for all these matters / and howe ofty-

mes you had sent in your soule all this
conclusion: and howe often you had reas-
synged by your fragile hert dyspyssed dethe
and nothyng set thereby / and howe you
had apoynted / to beleue that in dethe is
none euill but great good / and that you
than shoulde make an ende of all myserye
and shortly come vnto a better state.
Then begyn to saye vnto your selfe. I
wyl now in helthe study / and exercise
my selfe with this fourme: and specially
howe I shal aunswere that lothely beast
the fende. I wyl now in this tyme pre-
sent: for the tyme of deathe that nedely
shall come / leste by my handes and hert
vnto my lord / and beseeche him of grace
and socour / and than wyl I beseeche the
good blessed lady mother of mercy: my
good angel with my holy patrons there
in mynge such sayntes as you haue in
moste singuler deuotion: and all the ho-
ly sayntes of heuyn / to be there presente
with me to ayde / comfort / and to streng-
the me agayne the cruell beast. And as un-
to my spynes say you I haue gathered the
all togyther (as ferre as I can remembre)
and brought them vnto the stone there to
be polished / rubbed / and scoured (that
stone

stone is the holy sacrament of penan-
ce) that by the merites of Christes pre-
cious blode / hath washed away my
synne. For I knowe well that one drope
alone of y^e most holy sacred blode / were
suffycient / and ynoughe / and ferre more
than ynoughe to washe and cleanse al the
synne of the worlde / and yet shed he all
his blode euery drope. And therfore (now
at this tyme for and in stede of that time
I put the precious blode with his bytter
passyon and his most cruell / and shame-
full deth / bytwene me and all the synnes
that euer I dyd in thought / worde / or de-
de and betwene me and his wrathe and
displeasure. And hauinge full fayth and
trust vnto his promyse (that is) that he
wyl graycously receyue all penytentes
vnto mercy : I nowe for them boldely
prouoke the and desyre the mooste cruell
and false fende / and I straptely charge
the in his holy blessed name Iesu : that
if you haue any thyng to saye vnto my
charge : shewe it nowe : tell it out . For
thou shalt nother confounde / ne feare me
nor yet disconforte me therewith / but ra-
ther do me great pleasure to put me in re-
membraunce.   

E If I haue forgotten to confesse any
thyng worthy penance / that I maye
nowe (vnto thy confusion / shewe it and
with the wyll at the leaste) and desyre of
perfecte contricion / and with indigna-
cion: I may caste it at thy face among al
the other synnes that euer I dyd by any
meanes / whiche synnes I vtterly forsake
as nothyng appertaynyng vnto me.
For I am graciously bathed / washed / &
cleansed in the precious blode of my soue-
rayne saviour Iesu Christ. And therefore
I bequeath and commytte all my synne /
vnto the cruell beast / the auctor and be-
gynner of all synne: with the to remaine
from whens it came and whether it shall
in the end with the eternally to be punis-
shed. And than leauing him there: tour-
ne vnto our lord god / and vnto our swe-
te saviour Iesu. And as if you were than
at the poynt of death / are him hartely for-
giveness of all your offences / and besee-
che his goodnes of mercy and grace / and
pray the Sayntes (as I sayde before) to
praye for you / and than (if you be goyng
vnto rest / whiche tyme is most conueny-
ent for this exercise) blesse you thus. In
manus tuas commendo spiritum meum
redi-

redimisti me domine deus veritatis. In
 nomine patris et filii/et spiritus sancti.
 Amen **M**akinge a crosse with a holy ca-
 dell yf you haue it present / after the ma-
 ner that you haue/in your booke for hous-
 holders. And thus do.iii.tymes together
 and to go vnto rest as you shulde go vn-
 to your grace This exercise (good deuout
 soules) is not to be dispised / for by dayly
 vse and custome / it shall engendze and
 bylde in you a great boldenes/and hardy-
 nes. So that whan so euer naturall dea-
 the shall appzoche/you shall than/nat as
 a woman or chyld / but as a very man /
 as a stronge and myghty chāpyon thus
 surely armed/stande styfly without feare
 or drede/a lytle care/or rather set nought
 by deth/but vtterly dispise death/as eue-
 ry houre and tyme redy therunto. But
 now we shall lede you fourthe vnto an
 other exercyse of deathe more byghe & ex-
 cellent than this/ & so to haue experience
 of that deth/that more properly is called
 deth/wherby you shal nat onely without
 fere or drede)dispise deathe/ but also (as
 an hongrye person) you shall haue an a-
 uidouse & greedy/ appetyde to thirst and
 wyshe for deth. And with a feruent mynde

An other
 exercyse
 of deth.

Phil. i. c

& flampnge desyre/you shall lāguor moune & longe for death. Saynge with S. Paule. *Cupio dissolui et esse cū Christo.* I couete wyshe / & wyll / to be dissolved from this present life/ & to be with Christ In this exercise: you shall nat onely haue the experience / and the full art/ sciēce cōnyng/and knowledge of death/ but also the very practyse of death/ so that you shall euery day(whan you wyll) be as verely deed/ accordyng vnto the very definition of death. For death(after all auctours) properly taken is. A departyng

The definition & determination of death.

He. 13. c

Ge. 3. c

in sondry/ of the soule and the bodye. To departe than the soule from the bodye: & to rendre & put eyther vnto his propre & natural place/ is the very practise of death. The propre & naturall place or wherof of the soule/ is heuen. wherof S. Paule sayth. *Non habemus hic ciuitatem manentem / sed aliam inquirimus:* we haue here(sayth he) no dwellyng place/ but we do seke and scrche for an other place. And the natural place of y^e body/ is the earth for thēs it came/ & thyder it must againe whā so euer thā the soule(by diligent studye) is occupied wholly in heuēly thynges / & the body lefte without the senses or wyt=

oz wyttes/that is without hearyng/seey-
nge/smellynge/tastyng / & touchyng/
than is that person as deed . But that a
person (for the state of this lyfe / may be
in such case / y^e philosophours done shew
& determine. Tullie sayeth . *Fieri potest
ut occultis / et auribus apertis: nihil vide-
am⁹ neq⁹ audiam⁹.* It may come to passe
(sayeth he) that though our eyes & ea-
res be open: yet shall we nother se / nor here
Many a holy person (as saith Katherine
of Sene & diuers other hath ben so depe
in contemplacyon that the body (for the
tyme) was without the senses / so that whā
they were pricked with pines / or nedles
they nothyng felte. So than this exer-
cise / standeth all in contēplacyon / which
thing who dayly vseth shall be so expert
& practised in death / that whan so euer it
shall appoche & come / it shall be no newe
thing vnto the person. For betwixte na-
turall death / & this deeth of contēplaci-
on / is lytle difference . For as the person
that exspireth & departeth this lyfe / doth
leauē & forsake all this worlde / & all the
care of kynne oz frēdes / as father mother
systerr / & brother / neyghboure / & y^e who-
le pleasure of al. So with the person / that
is deed

Plato &
Ticero
in tuf.
1. quest.

is deed in contēplacion for that tyme/le-
ue the body as a lumpe of claye without
any mynde/care/or though therupon/or
vpon any other bodely or worldly thyng
wherfore whan deth cōmcth(as I saide
before)it shall nother be newe/nor straū-
ge vnto the person that hathc ben dayly
exercised therein/ & that had so large expe-
ryence therof/& often practised the same.
But as you haue herde.ii. marouse that
(for tyllynge of theyr lande)done labour
fore all daye togither/& at night theyr la-
bours finysshed & ended/ done thākefully
and gladly eche departe from other vnto
theyr owne whomes/ howses / or dwel-
lynge places : so doutles done the bodye
and the soule/ whan theyr labours bene
accomplysshed & at an ende/ & the due ti-
me comen / they done gladly & ioyfully
depart/eche vnto his propre whome/the
body vnto his naturall place the erthe.
And the soule as a prisoner newly losed
and put vnto libertye/doth ren streyght
forth her redy case/hyr knowē cours/hyr
tryed & oft trodē path/ and her wyll vsed
way vnto her propre & natural place/ y^e
is heuē. But here now you wyl aske of me
in what maner of contēplacion you may
best

best put this deth in exercise/ & so to haue
the sayde experience/ & practise of death/
wherunto I aunswere (althoughe you
can teache me that lesson better than I
you) I wylle seide you vnto the lytle wer-
ke that I deuyled vnto your cōmunyon
or howscipnge. For to wyte & set forth
al that here againe/ shuld be superfluous
Specially sythe this werke is so lytle y^e
you may (with smal coste) loyne or binde
it with that werke. And therfore haue I
caused it to be prited of the same volume
And yet bycause you shall nat fynde the
ende of this lytle werke all naked & bare/
we shall make you a breue & shorte remē-
braunce of these thynges that there ben
sayed in effecte/ althoughe nat after that
same ordre. First whā purposynge at y^e
tyme to haue the very experyence/ & prac-
tise of deth/ remēbre depely from whens
you came. For you were nat / ne be of
your selfe. Than remēbre that whā you
had a beyng / what you were / a fylthy
lumpe of claymy earth/ & yet agayne/ whā
that claymye claic was fourmed & framed
by with youre soule / & you a reasonable
creature/ & therunto a creature most no-
ble excepte aungell/ yet were you but an
yethen

The or-
der of
thys deth
& cōtem-
placyō.

hethen haūde/ vnto the time you receiue
the grace of baptisme. Than remembre
whan/ howe/ & of whom/ & by whom you
had al that you nowe haue & al that you
euer shall haue that is or shall be good/ &
you shall fynde (by reason) & perceyue yf
you had neuer/ ne haue/ or shall haue any
thyng of your selfe but euill. Jf or whan
you were nothyng/ you had a beginnig
in your mothers wombe / & that by syn-
full generation with full fylthy & lothely
mater/ thus you se whan/ where/ & howe
(that is) whan you were nat/ you had be-
gynne: where: in your mothers wombe/
howe by synfull concepyon. Of whome
than had you all/ of our lord god alone.
And by whome/ and what meane: Cer-
tenly by the meane of our lord & saulour
Jesu Christ the secōde person in Trinite
very essensuall god one / & the same selfe
substannce & nature with the father/ and
the holy ghost. Se well/ beholde/ & consi-
der who it is that hath done for you: how
excellēt the person is. And than for who
he dyd. Jf or you of whom he had no neede
nor you any thig had or coulde or might
do for hi/ but all he dyd for loue/ & of mere
charyte/ & that also for his enemye / & so
becyng

beynge in depe prysou / neuer to be deli-
uerde / but by him alone . Nowe consider
and pondre wel who this persone is / and
than take vpon your selfe make collacyon
& compare both togidre / althoughe there
may in dede / no comparison be made. yet
se / & beholde howe great & mighty a per-
son he is / howe lytle / & howe infirme &
feble a person you be / howe wyse / & howe
well lerned he is / & howe lytle lernynge &
wisdomē you haue / howe riche he is : and
howe poore you ben / howe excellent and
noble he is / & howe rusty call a brllayne
you be / howe goodly a person he is / and
howe vyle & fylthy you be : howe kynde &
louynge he is : & howe churlyshe / & fro-
warde you be. And to conclude / he moste
hyghe god / & you a wretched worme of
the earth he all : and you ryght nought.
After this collaciō perceiuing what ma-
ner of persones bothe ben : than pondre
and wep / what & howe moche he dyd for
you . If yste he lefte (in maner) all heuen
for you : and here toke vpon hym your na-
ture / & so made you a great estate / colen
& of kynne vnto almyghty god . And yet
dyd he serue here for you : nat onely. vii.
yeres : as Jacob for Rachell : but for a
worse

worke & more tothsum than **Xia** / all the
dayes of his lyfe / & here begyn to reme-
bre that lyfe of our sauyour . After some
suche auctours as we haue named in the
other workes / or at the least vnder suche
a shorte fourme as we haue set forth in
the booke of householders . Thus his bles-
sed incarnation / his ioyfull byrth / his pai-
nfull circumcysion : his honorable epi-
phanie / his legall presentacion / his so-
rowfull flyght into Egypte his comforta-
ble retourne and comynge agayne in-
to his countrey, his meruailous & lerned
disputynge with the doctours at. xii. ye-
res of age / his lowly obedyence vnto his
parentes / his educacion & bryngeinge vp
vnto the age of uere. xxx. yeres his bap-
tisme his fast in wyldernes / his tempta-
cion there of the wicked spirite & his vic-
tory . The callynge eleccion & chosynge
of his apostles & his disciples / prechyng
teachynge / labours / and myracles / & his
manye wrongfull represses / rebukes / and
infamyes of the iewes / and theyr mali-
cious awaytes / his sollemne supper / his
moste meke ministrey / and scruple in the
wasching of the fete of his apostles . The
wo:ldly consecration of his blessed body
and

and blode in the whiche sacramēt/ al his
Apostles were made p̄ccesses/ & had the
same power/ his most swete sermon and
his tediousse agonie/ whan he swette wa-
ter & blode./ his fals betrayenge (by Ju-
das) and his takynge his presentacyon
vnto the bysshoppes Annas & Caiphas.
And the cruell dealynge of the iues & the
presenting of him (by them) vnto Pilate
& by hym vnto Herode by whome moc-
ked and clothed in a whyte foolcs cote /
he was sende agayne vnto Pilate / & by
hym examyned/ and without cause foun-
de put naked and scourged & acaide with
a purple garmēt & crowned with thoz-
nes with a reede in his hande as a sceptre
all i mockeage and scorne brought forth
before the iewes & by their crye/ & request
put agayne into his owne clothes & con-
demned vnto deth his payne full beeryng
of the heuy crosse/ his fatigacion/ & feyn-
tynge vnder the/ same so that he fel vnto
the grounde/ his crucifyxon & naylynge
vpon the crosse & his pytefull hangynge
vpon the same his deth with a lowde cry.
The woundynge of his herte after that
death his takynge downe / and buryall/
his glorious resurreccyon & apperynges

hys meruailous ascēcion into heuē/where
he toke for you possession of the place : y^e
was prepared and ordayned for you/ be-
fore the constitucion & ordinaunce of the
worlde Here you may remembre the co-
modities of the place: whiche in hit selfe
is most highly beaucous/ sayre/ goodly/
and pleasant aboue that can be thought
vpon erth and of all thynges that be in
this worlde/ is there plentye and aboun-
daunce without any nede or wante pos-
sesson is there of the lande that neuer
shall decaye/ & ryches that neuer shall be
minished or made lesse. And as vnto the
cōmodities of the body & goodes of natu-
re there is youth/ euer flozyschyng freshe
without age or any myseryes thereof.
Beaute & saprenes / without any defor-
myte/ or fadynge. Myght and strength
without debilitie or feblenes belth with-
out syckenes/ or discaise / all pleasure and
neuer payne. Euer myghte without any
mournyng/ euer gladnes : & neuer sad-
nes. Euer ioye / and neuer sorowe of all
thynges contentacion without any mur-
mure or grudge. Euer loue/ & neuer hate
Euer charyte/ and neuer enuye/ mercy/
pitye/ & compassyon / without any cruel-
tye/ or

tye/oz vnkindnes. Euer vnryte and peace
& neuer variencie: ne debate. Euer trouthe
and fydelyte: without any falschod oz de-
celle. Euer iustice equite: and right, and
neuer oppzession/ne wrong. Euer due ho-
noure/and reuerence & neuer disdain ne
dyspyte. And to conclud there is al that
is good/and neuer euill. And of all these
thynges: constant durans / without any
mynyschyng / mutabylte oz chaunge.
And yet ben there mo comodities than
eare maye here/ eye maye se/ tonge may
tell/ oz any herte may thynke/ whiche ai-
myghy god hath ordayned for them y^e
loue hym. And yet there is vnto all these
comodities/ lyfe immortal/ & euertlastig
And yet i^e othermoze/ you maye confide
in what cōpany/ & with whom you shall
vse/and enioye the sayde commodities.
There shall you finde your hōly patrones
suche sayntes / as you dayly haue serued
the pure company of vyrgynes/the con-
fessours/ and martirs/the innocentes/y^e
apostles/the patrparches and prophets
And the goodly bright company of aū-
gels/ all redy to present you vnto our la-
dy the blessed gloriouse virgyne Mary/
by her with them to be recommended &
D. ii. comitted

committed vnto her dere sone our Lord / &
most swete sauoure Iesu / whiche wyll
nat disdain to receyue you most bening
ly & gently and so to represente and offre
you vnto the p[re]s[en]ce of his most worthy
father which (by him) is also your father.
Se nowe (good deuoute soule) beholde /
and loke well & inwardly / perceyue whe-
re you nowe ben / & with whō. with your
lorde and mayster / your very father and
brother your gouernour and gide / your
helpe and conforzte your onely refuge / &
succoure your inwarde loue: your whole
berte and desyre: redemer & sauour / your
creature and maker / your God / and all
your good: with all the holy sayntes and
angels of heuen in the p[re]s[en]ce / and be-
fore the throne of the gl[ori]ous Trinite /
the Father the Sone and the holy Gost
iii. distinct persons / and one nature one
substaunce one essency all god. Se nowe
(I saye) and take hede where and with
whome you be. And here kneelinge or ra-
ther lyenge downe prostrate vpon youre
face: remayne / byde and dwell here styll
here crypple and dye starke deade / & utter-
ly that no soule ne sp[ir]ite be lefte or byde
in your body / but all for the tyme so ferre
depar-

departed / nat onely from all thynges of
 the worlde / but also from the selfe bodye
 that there lyenge as a lumpe of claye be
 lefte without any senses or wyttes of he-
 ryng / seyrng / smellng / tastynge / or
 touchynges. So done we rede (as I said
 befoze) of saynt Ambrose / Saint Kathe-
 rine of Syene with diuers other. This
 is now the mooste hyghe poynte of thys
 exercise and practyse of deth after the ve-
 ry definition of deth. which (as I said)
 is called a departyng of the soule from
 the body. For in this deth (for that time)
 your soule departeth from the body / so y^e
 you be nat than your selfe : but dead and
 cleue from your selfe. For as the yron ly-
 enge in the fyre / is by simplitude all fyre
 so ben you al one with god. Qui adheret
 deo / vnus spiritus est. who so euer (sayth
 saynt Paule) dothe cleue / and stycke fast
 vnto our lord : is with hym one spyrte
 So ben you than that same thyng that
 you shalbe / with our lord hereafter / that
 is all one with hym / dwellynge and abia-
 dyng in hym / and he in you so all deu-
 ne and godly. Hape nowe (good deuoute
 soule) yf you can thynke or suppose in re-
 scence / that any faythful chrystiane / be-

Aug. ii.
 coufess.

i. Cor. 6
 D.

D. iii.

siuge

sponge this exercise : and so hauinge so
 large experience and practise of death/
 may haue/fele/or perceyue/ any notable
 payne in death/sythe nowe in this death
 so oftymes exercised the pricked with pi-
 nes. or nedels : feleth no payne at all. Or
 howe maye any horroure drede / or feare/
 trouble or moue that person / that is in
 suche place/with suche company and in
 suche case as before we haue shewed. Yet
 (saye you) syz the deuell wyll be presente
 at my death/ what than: say I so perad-
 uenture/he wyll be at this dayly exercise
 For so done we rede in the lynes: and col-
 lations of the holy fathers/ but that ha-
 the alway ben / and euer shalbe vnto his
 confusyon / rebuke/and hurte / and vnto
 your triumphe/glorie/and prayse . But
 yet you say/ that the syght of that greddy
 ghost/cā nat be without gret fere: where
 vnto I saye agayne that. althoughe the
 syght of hym be (of it selfe) horryble/ vgly
 ; and fearefull/ yet ben there dyuers cō-
 fortes redy at hāde to helpe. One is that
 maye be sure / he can nat hurte you . An
 other is/ the presence of the holy sayntes
 your sayde frendes that wyll restrayne
 his power malicious wyll. For they ben
 moche

Ex re.

diue.

Brigit.

li. bi. ca.

lxxxiii.

moche more valyant and myghty than
he is. And doubt you nat they wyl al be
preste/and redy there at the tyme about
you; nat feyned/ but as faythfull frendes
with whome well acquainted and fully
knownen / you ben and of longe tyme ha-
ue bene very samplix and whome .
Truste you surely in them/ for they wyl
nat disceyue you . For yf they dyd / they
were nat faithful/ but rather fayned frē-
des. For a very frēde (sayth the wysemā)
loueth at all times and euer is proued in
necessyte or nede: & at death is most nede
For althoughe good loue and faythfull
frendeshyp / be well proued in all the lyfe
tyme : yet is it better proued at the tyme
of death/ and best of all after death . For
than cōmuncly feyned frendes done sone
forget. But these frendes wyl neuer for-
get you. For as they now (in your helth)
done dayly confort and defende you in al
temptacyons: so wyl they at your death
delyuer you out of all daungers/ and af-
terwarde wyl they deduce/ lede/ cōuey/ &
carry or bere you vp vnto the place & cou-
pany before reherfed . And yet haue you
no meruaile though (in the meane tyme)
they suffer you to be troubled and grud-

ged with the opinyon of deth & with the
drede of the vgly syght. For they done so
suffre for your welthe & mercyte that you
therby maye be exercysed with deth: and
so to be euer redy for it. For deth onely se-
meth euyl and onely is feared by opiniō
& nat of any other ryght cause. For deth
of it selfe is very good and to be loked &
wayted for / and receyued of all persons
specially thus exercysed / nat onely with-
out feare or drede of payne / but also / as
we sayd befoze / with feruent desyre great
toy and gladnes as the finall concludiō
and last ende of all miseries / sorowes / &
all euyls / & as the beginnyng of al welth
& goodnes (that is to say) of euerlastinge
helthe and saluacyon in the blyss of he-
uen. whpyther he bypnye vs y^e boughte
vs / our lord & most swete sauour Jesu
Chryste / that lyueth and reygneth with
God the father / and with God the holy
Ghost worlde without ende. Amen

Thus (after our poze abilitie) haue we
made an ende of this poze labour
of the daily exercise experiēce
and practyse of deth.



Cwhan



When I had wyttē by this
lytle werke redy to the pri-
tyngc/it pleased a wise and
wel lerned man/to take the
laboure to rede it ouer/ & to
shewe his iudgemente and
mynde in dyuers thynges and places.
And amonge other bycause I had made
mencyon in it/of raptes or traūses(vnto
the whiche in dede)very fewe psons done
duely attayne or clymbe / & come so hye /
he aduyfed me to warne the deuoute res-
ders therof / that they gyue nat to lyght
credence to all suche persones. For many
of them haue disceyued many men / that
were full holy & deuoute. For those may
sonest be deceyued in suche persons / by-
cause they euer suppose the best in euery
persone/without suspicion of euyl in any
person. And they ben most gladd to here
that our lorde shulde so vysite & comforte
his people. But yet suche persones may
also in them selfe be desceyued diuersly.
For some suche persones that were sim-
ple and very deuoute/haue ben disceyued
by a wycked spirite/that(to illude & moc-
ke them/hathe transfigured and shewed
hym selfe as an aungell of lyght/ & hathe

shewed vnto the persones many thyngs
full good and godly / and some thynges to
come after the tyme of prophesy / that
haue truly comen to passe in effecte : and
all to cause them to gyue fayth and cre-
dence vnto other thynges vnlawfull and
false. But to write here / howe such a spi-
rite shulde be knownen from an angell or
a good spirite: it shulde be a longe worke
and also superfluous / yth / who so euer
haue mynde to se that matter / may haue
it well and playnly set forth and declared
in englyshe / by a lerned man a bacheleer
of deuinite / one of our deuout bretherne
lately departed : whome Iesu pardon /
mayster wylliam Bonde / in his booke cal-
led the pylgrymage of perfeccyon in the
vii. chapter of the secōde booke and in the
thyrde and. iii. Chapters of the thyrde
booke in the. iii. dayes iourney . Some o-
ther persones ben deceyued onely by the
corruptyon of fantasie / whiche causeth
them to thynke and belene verely / that
such thynges as (by onely ymagynaciō)
come vnto theyr myndes / ben verely spo-
ken vnto the / as some done thynke that
the crowe or other byrde / dothe saye / or
syng certayne wordes / or that the bell
or belles

or belles done rpnge and saye. after they
ymaginacion. And of this sorte be many
persones / & mache different / accordynge
to the disease of the hede / as the fantasye
is more or lesse corrupte. And yet some of
the wyll shewe many meruaylous thyn-
ges / that they beleue verely for true / whi-
che in dede were neuer true. But these p-
sones done communely shewe nothyng
that is greatly euyll: nor yet any greate
good / but that men maye some discerne &
perceyue for fantasies & ymaginacyon /
excepte the persones were some pryncy-
synners. And than wyll the wycked spy-
rite be redy to put him selfe in ptease / and
with that corruption to helpe forth vnto
illusyon. But yet ben other deceyuers /
thoughe none of this sorte / but of a more
deuylishe sorte very ypocrytes / that faim
them selfe to haue reuelacyons / & knowe
well they haue none suche / but that (to
deceyue the people) seme in a transe or
rapt / whan they wyll as we rede of Da-
uid / that feyned him selfe madde / and in
rage vpon a certayne tyme. If or a good
purpose to saue his selfe. And so playde
his pagaunt / that he frothed or fomed
at the mouth & raged as though he had
ben

i. reg.
xxi.

benfytious and madde in dede. And so
done these wretches the disceyvinge of
many persones wylfully and of purpose.
But howe to be ware of suche wretches
and pperytes: surely it is very harde.
For as to gyve ouerlyght credence to su
che persones as agaynst wisdom: so vt
terly condempne the/or to dyspse them/
is perillous & agaynst vertue. wisdom
is therfore to proue wel the spirite before
Yet do I nowe ymagyn what many per
sons wyl say herunto/that is/that this
exercise is a mater ouer hyghe/and exce
dyng the wyttes and vnderstandyng
of symple vnierned people. And so is the
tother worke also / wherunto I do sende
the in this worke/that is to say / the dis
posyon and ordinannce vnto cōmunyon
or houselyng. wherunto I sape agayne
that bothe the workes ben so deuyded in
to suche partes: that euery person maye
take what he wyl/accozdyng to his sta
te and condicyon. Rede the werkes ones
ouer/and than chose/ for I thynke there
bene but fewe persones: but that they
may lyghtly vnderstande and vse one of
those exercyses. And (as a great lerned
man sayde of a werke that he had sende
forth

Cicero
De orato
perfecto.

fozth) althoughe this werke were so de-
uyfed: that fewe persones might attaine
to the ful heygth and clere vnderstandyng
therof: yet shulde no person dyspayre / ne
be discouraged therby. For as a prycke
or marke is set in a butte for all men to
shute at: although none bytte the prycke
Those that done shute nere ben nat with
out prayse. And saynt Paule sayth / what
there is a glauce set by for renners: all or
many done renne / but one catcheth the
glauce alone / & yet is it nother shame ne
rebuke / to winne the seconde or the thirde
game. But here in our cāpe none that do
the assaye to renne / shalbe without a si-
guler rewarde. For (as the same apostle
saith) every person shall receyue his pro-
prie wages or rewarde: accordyng to his
laboure & deservynge. And many tymes
it may here fortune / & come to passe / that
those that come last: shalbe fyrst and best
rewarded. So sayeth our sauyour in the
gospel. *Primi nouissimi / et nouis-
simi primi.* In this campe / the fyrst shal-
be last / and the last shall (in rewarde) be
fyrst. The respecte and weyght of this
labour: standeth nat in the bodely exer-
cys of the outwarde werke / but in the in-
foz

1. Co. ix
d.

1. Coz. v
c.

Math.
xx. b.

fores and diligence of the wyll / put ther
vnto your good wyll and diligence to do
what you ca: And though he it be but very
lytle that you speede or do in this exercyse
that lytle / though it be neuer so lytle: yet
shall it be greatly rewarded. And perad-
venture / muche more meryte and rewar-
de shall the dull persone haue by that in-
fores diligence and good wyll: than shall
the lerned and quyet wytted persons: &
more lyghly and with lesse labour done
speede in thys mater. Let no persō therfore
dispayre ne take discōfort with any dul-
nesse. For the poete sayeth. Labor impro-
bus oia vincit. Importune labour dothe
ouercome all thynges. And yet though
some persons can (by no means) fall vnto
the hyghest exercyse of this lesson: let the
fall vnto prayer / and be sorpy that they cā
nat flye so hygh / makynge protestacyon
and call our lord to wytnesse / that faine
& gladly they wolde do what best might
please his goodnes / And let them there
cōmitte / recommente / betake / & bequeeth
them selfe bodye and soule vnto his han-
des at that tyme: as they intende to do /
at the houre of deith. And beseech by grace
that this recommendacyon & bequeste /
maye

may stande/and of him be receyued for y^e
me/and therewith let them say. In ma-
as tuas. &c. as is beforesayde. Some p-
ones euey yere ones at the least/& some
u. times/that euey quarter ones/done
make theyr funeralles/that is/ all the so-
puyte of theyr buryalles / with Dirige
and masse/& offre theyr masse peny them
elfe. And after that/make a feast & dle
lmes : as though they were than decd
n dede & buryed / also whiche custome I
praise very moch. And yf that were done
euey moneth ones or euey weke/ or yet
euey daye / of them that haue abylyte &
yme therunto. I wolde thinke and iud-
ge it a deuoute and meritorious obser-
uance. For those persones/that by any
of these/ or lyke meanes / done so prepare
and make them selfe redy to deth : maye
be sure neuer to dye sodenly. For many
persones ben sore affrayde of soden deth/
and done full hartely make prayer/ that
they neuer dye sodenly: Let them vse th^e
maner / or some one of these formes and
maner of exerceyses/& they maye be sure
of theyr prayer / that is/ neuer to dye so-
denly. Study therfore good deuout soules
to be redy at euey houre/ and pray vnto
our